

M2229  
Saturday 3/17/73 Music  
Sunday 3/18/73 Barn Lunch

Must Remain in  
Transcription Room

MR. NYLAND: So we drink to Georgie. Thank God he's here.

(silence)

It's very good to be thankful once in a while. It doesn't happen too often. When one works, when one tries to work and understand oneself, there are many times periods of despair because you see a great deal more and ~~fixxxxxxx~~ you're forced to see it because you say it is objective so that is the truth. And that is not always easy. And when it is not easy to accept it, you will rebel and you're very far away from being grateful. And gradually it has to change over into something that ~~is~~ is first acceptable and then understood why. And one hopes that one lives long enough to come to such conclusions that that kind of individuality can actually start to exist and that one is not all the time under the influence of unconsciousness. I think it is difficult to keep on working like it is difficult to keep on being patient and that there is many times that kind of rebellion against conditions as they seem to develop or rather as they ~~seem to~~ <sup>perhaps</sup> present themselves or ~~rather~~ as they are being made somehow or other that one must accept them and that certain influences do influence us even ~~when~~ <sup>if</sup> we do not wish or when they do and we do wish them we cannot always place them because there are many other influences ~~xxx~~ that contradict. And it is this constant--I call it a conquest, a fight within oneself which is really civil war, the war within oneself. We've talked about that, about the different tendencies of a person, particularly when it is completely personality, when there is nothing else but unconscious states, when there are thoughts and feelings which of course take place and <sup>which</sup> have to take place because life is expressed through them, and one does not

want to accept some of them and you find all kinds of reasons why you should not wish to accept them. And our mind of course is clever and rationalizing and finding words so that we don't have to go any further, just accept the word and never mind the concept and never mind the depths of one's feeling or that what really could tell but <sup>it</sup> is not allowed even to tell because it has no language ~~say~~ yet and the mind takes over and continues to talk. That I think is one of the most difficult things in going through a period in which so many things <sup>do</sup> take place and affect one that you do not know which way to turn and you are done, you might say <sup>really</sup> up against it. And then the question comes up--do I really want help, do I want Work to help me? You see it is difficult to make up one's mind at that time because sometimes one wishes to stay in that state even if help is offered, one does not want to accept it because one has to fight it out oneself and to some extent, I think it is right because if one fights oneself without wanting to take in any kind of an influence from the outside, one can conquer within oneself <sup>and</sup> win that particular fight. It may be difficult and it may take a long time, but if it once can be accomplished, one has then gained a certain solidity which you will not gain any other way. You cannot take it from someone else. That is your private life. That is where you fight with God and he chastises you and if he loves you and you love him, in the end he will bless you, but the blessing sometimes is so ~~very~~ far away and you don't really believe in it, that it ~~ever~~ will come, and then patience is necessary, you might say, staying in the same kind of a position without knowing which way to turn and not being allowed because psychologically also one ~~is~~ hurt, and <sup>one</sup> does not want to move because also that will hurt. One does not want to ~~make~~ a change really. ~~E~~ven if one is surrounded by Zilnotrago you don't want to make

a move to get out of it because you say it hurts <sup>me</sup> too much. I cannot accept the advice of some <sup>one</sup> people around <sup>me</sup>. I have to be what I am because I am fighting. No one else is fighting for me. And because of that one wishes to stay until that fight is over and I hope <sup>there</sup> is sufficient <sup>strength</sup> ~~light~~ to continue to fight, because one should not give up. It's very difficult with Work, very difficult. When the period of curiosity is over and <sup>when</sup> monotony has set in, then one has to come to a period <sup>in which</sup> ~~when~~ there has to be a sharpness, a further sharpening of tools, of that what is then necessary in order to put, I would almost say, the final touches to it, but that is also a very long time, a long time is required to put on the finishing touches so that it then is, really, a competent, smoothly existing satisfying for the eye and embellishing within one's heart and a realization in one's mind that that is it, ~~that~~ and that ~~that~~ is the way and the road toward ~~to~~ God.

I have a little more time now since I don't listen to too many answers to tapes and ~~so~~ <sup>I</sup> listen to different groups. ~~and~~ Of course this week there was Tuesday and then there was a group from Boston and <sup>there was</sup> one from Tucson, Arizona and there was another one from Berkeley and I listen<sup>ed</sup> to them and to the answers of the people who give the answers, and then I want to say something about it and how will I answer, and it brings up this whole question how does one answer and how does one expect from an answer a certain result because even at that, what kind of results could one wish for. One is constantly confronted with one wish really that that what we wish to talk about should be correct and exact and always be hitting the point where it is because if I fight within myself and I will want to conquer, I have to deliver the death blow to many things which are now contradicting within me and I do not wish any longer because they

have outlived their usefulness and I don't want to repeat all the time because if they are there, they keep on fighting and I want balance, I want poise, I want an equilibrium--I say sometimes contentment, so that I can live in peace and then Work because it's not a question that I want to fall asleep and be peaceful that way. I want to die as a Man; I want to die in becoming Conscious; I want to keep on adding to my Conscience because then when I die I will know that that what I have done is right. And when one talks then about Work, there is this constant effort of the necessity/which is quite obvious/of how the strategy should be when one wants to fight against one's enemies within and that because of that one has to know. There is logistics, we call it logic in the mind, a clarity, a mind has to be taught. It is unable at the present time to function in the right way and so when a person brings up the question/<sup>that</sup> he cannot Work, or do not have results, it goes further than that. Why does one wish to Work? And it's not <sup>a question of</sup> simply a case of citing a couple of motivations. It's really quite different. It is the state of a person in which he is ~~thixix~~ disturbed and he does not like the disturbance because he has a belief that the disturbance need not be. That is what gives him the desire for getting out of it and at the same time when he is responsible, he knows that he has to pay first before he can get out of it, that it is not simply a question of prayer and let God do it for one but that it is a necessity for <sup>a</sup> man to know that when he is in a fight, that he has to fight. He can ask for strength. He must try to understand what it is that is given. He must understand in another sense of the word "Work." He must <sup>know</sup> ~~understand~~ what is meant by that kind of Objectivity which will deliver him from the evil of ~~the~~ subjective mind and subjective feelings. And

therefore there must be a question within a man first. What  
✓ am I doing here on this Earth? It has nothing to do with a  
belief in God or in the Universe. It's<sup>a</sup>/very simple question  
✓ that I ask. I walk on this earth. Why do I do it. IS it because  
I happen to be born and I accept myself then and take that as  
a fact? Or that I say that my father and mother and whatever  
ancestors I may have had have caused me to be here and even at  
that I don't think it is really a kind of an answer because  
it~~is~~ simply<sup>is</sup> begging the question again. I find myself here  
and I want to continue to live. You see, that is why I said  
✓ a little while ago as long as there is a desire for Life,  
~~but~~ then I want to find out why this Life has to exist  
and in the responsibility which I'm willing to accept because  
and I see  
I do grow up~~that~~ at a certain time I stop growing and<sup>then</sup> there  
is nothing else to do but/accept oneself as one is at that  
time and perhaps together with that there is still ~~a~~belief  
that I want to continue to grow. And so when one asks why  
are you interested in Work, why would you want to Work on  
yourself, the answer is because I want to grow. It implies  
✓ of course, that I am at the present time not full grown and  
that there is also the potentiality for growing and that I  
must have ~~the~~<sup>the</sup> belief that that is possible for me and then  
the motivation becomes very simple. I~~x~~ want to find out  
how can I find the road towards further growth and what is  
it that should grow and<sup>then</sup>/how can I prepare conditions when I  
know what has to be done in order to have the effect of such  
a growth produce in me certain states of being which for the  
sake of the growth must be permanent for me. Because I do not  
wish to grow and stop again or I do not wish to grow~~x~~ and  
then after a little while have to give it up. I'm in for

this kind of a growing period ~~fix~~ for keeps. I'm in the fight in order to win; I'm not there just to fight. I'm perfectly willing to fight but I must have in mind that I will conquer because if I don't believe in that why ~~should~~ I fight?

I may as well be killed. And then there is no further reason for me to bother and only if I have a little bit of an idea of perhaps ~~of~~ reincarnation or that life continues to exist and is eternal that I also am a representation of such life, that that I will have to face conditions again and again, not knowing really why I should have to face them because I was not responsible for being born so why should I remain responsible for my life. And this is the strange thing in a man which

I would say classifies man into two classes: those who wish to continue to sleep and those who ~~wish~~ stir in their sleep, wishing to have a dream to be able to wake up. And how that happens and why one person belongs to one class and another to another class I don't know. You see, I cannot be interested in that. I can

only be interested in what I know for myself, where I would have a choice and I choose one class. With that I have an experience of myself ~~when~~ <sup>because then</sup> I know that I open the door immediately to a tremendous quantity of new impressions which

also have ~~to~~ to be understood and for which I have to fight to understand them so that when I say I wish to <sup>this</sup> work, ~~it~~ means I have to work and I cannot expect it to be given to me because my prayer, which is possible in my unconsciousness, does not always answer and it does not always ring a bell within myself and ~~if~~ <sup>when</sup> I want to remain asleep, I try to sleep sometimes even

when I have been awake a little bit. But the thought sometimes continues and although I say my body is very tired and it ~~wants~~ <sup>must</sup> sleep because tomorrow I ~~must~~ <sup>have to</sup> do some work again in this ordinary

life and therefore I must sleep now because I want to prepare for that what might come. The thoughts and the feelings keep me awake and after a while I say it is no use. I can't sleep anymore. I have to wake up. I have to at least I have to take on the semblance of being awake. I imagine now that when I am awake that together with that there is another kind of a possibility which will be clear to me because it is not clear as long as I sleep and as long as I allow this sleep to continue I know that I will not get ~~anywhere~~ any where because I will be a little bit awake, I fall asleep, and a little bit awake and I fall asleep more and it'll be a little less awake as it goes on because this is terrible--that the law of gravity affects my psyche that way. When I get older, then of course it's <sup>a little</sup> ~~more~~ easier because ~~the~~ the total range of my interests is reduced. That what is interesting to me is like a circumference around me, constantly in a circle, you might say affecting me because of that, because of that what attracts me towards it, also that what wishes to stay on the circle ~~circle~~ and that sometimes ~~we~~ don't understand. We ~~we~~ talked about that because I say, it ought to leave, it should become tangential; the centripetal influence should be asserting itself. It cannot remain centrifugal. And I see this as a circumference, as a circle, as something like an object moving ~~x~~ around me and at a distance of a radius away from myself and ~~90 degrees older~~ older, get older I am in the center and I ~~see this~~ ~~and I see this~~ and I see this, <sup>and</sup> I see this circle and it starts to close in on me because I say my interests ~~become~~ become a little less and therefore the circle becomes a little bit of a spiral and sometimes I wake up to that fact. And I see it, and I say but the questions I had, I'm not further ~~more~~ interested in them any more because I couldn't solve them so I simply put them aside and I ~~now~~ only wish to live

in what my mind will allow for my world to exist. And in  
 that I describe a smaller and smaller circle and the dis-  
 tance <sup>you might say,</sup> of the outside world towards me is reduced and I make  
 a little world and my world becomes a little smaller and finally  
 it will end up in the point of myself dying in this ordinary  
 world of myself. That of course is usual with many people.  
 It need not be. <sup>The</sup> potentialities exist in every one but circum-  
 stances prevent one from taking them or ~~from~~ <sup>to</sup> making them  
 a little different into a probability, into ~~the~~ <sup>to</sup> possibility, into  
 the reality. And maybe that kind of a dream then, that I say  
 I wish to grow up, really means that I know I'm in a circle  
 and I have to fight within that and I don't ~~seem to gain ground~~  
~~and then the trouble begins~~ <sup>and then the trouble begins</sup>  
 and I want to expand ~~xxx~~ because together ~~xxx~~ with my wish to  
 grow I will have to fight for conditions unknown ~~for~~ <sup>to</sup> me and  
 where I don't have as yet <sup>not</sup> enough weapons and I don't know  
 how to handle them and I ~~don't~~ have no tools for that kind <sup>of a new</sup>  
<sup>ad</sup> venture and then I'm up against it because <sup>because</sup> of my own will  
 you might say. I've changed my ~~monotony~~ into a plurality, ~~and~~  
 into that which ~~might~~ <sup>could</sup> become useful to me but I lose myself many  
 times in the multiplicity of different kind of experiences and  
 I really don't know the value of some and many of them I simply  
 have to accept because they belong to that apparently they  
 belong to Work, they belong to an opening of some kind and  
 I cannot place myself. I don't find my place <sup>as yet</sup> and still I keep  
 on Working. But for that you see, one knows ~~this~~ <sup>this</sup> for oneself,  
 one needs accuracy, one needs precision, one needs for oneself  
~~also~~ an assurance that one is also on the right road and the  
 touchstone is ~~always~~ <sup>all the time</sup> Objectivity--to measure it against that as a  
 background and to go away from the subjective elements more and  
 more and letting them go because <sup>I say</sup> ~~they are~~, They have outlived



their usefulness. I don't want to repeat that what I already know, because otherwise how will I get out of this circle.

If I don't, I stay within, and then I'm bound and ~~xxxxx~~ <sup>remain</sup> bound and I don't want, really, that bondage. You see, that's my dream.

I see myself bound, and then I consider, or rather, I have within my mind all kind of ~~things~~ <sup>strange</sup> combinations resulting in a dream which does not exist as yet ~~and~~ <sup>and</sup> is certainly extra-ordinary because in that a variety of different experiences of myself regardless of the time when they did happen and regardless of the different ~~people~~ I did meet and regardless of any kind of condition in which I happen to be--all of that is put together in a potpourri of a dream and it is idiotic from the outside looking at it and it is not idiotic when I look at it from inside and try to explain for myself why all this variety should take place in one moment of <sup>a realization of</sup> having a dream which gives me an idea about the ~~future~~.

✓ "I need growth," This is the motivation for Work. For that I need knowledge because I wish to ~~apply~~ <sup>supply apply</sup> food for that ~~which~~ <sup>what</sup> is now ~~potential~~. So when one says it is selfish to wish to Work, such a statement is idiotic. There is no selfishness connected with it. Do I consider it selfish when I eat and drink? I do it for the maintenance of my body. I do it ~~for~~ when I'm young for the the growth of myself and I'm not selfish when there is enough food to eat and when I can obtain it, ~~and~~ <sup>and</sup> so this as Work is food. It is nourishment for that what has to grow up based on the ~~roots~~, the foundation, which is me as an unconscious human being wishing to grow up, ~~to~~ grow out, <sup>to develop,</sup> to have flowers, to have fruit, to be able to have seed, to be able to understand what it is in this form of growth that I want gradually to be delivered from my roots, from my education, from my conditioning, from my associative values, from all the different things that I ~~liked~~ <sup>disliked</sup> or disliked in my life,

so that then this kind of subjectivity out of which I want to grow, I want to understand what it is if I could be free from it, and then understanding my subjectivity in whatever particular condition it happens to be experienced by me I say I don't want any of that because I wish to grow away from this Earth, I want to grow up away from that what is my bondage, psychologically or physically. One says of course <sup>wings</sup> ~~there~~ <sup>is</sup> a Keesdjanian, one <sup>that</sup> says less matter so there is density which is equal to the attraction of this earth and then in becoming more strong will be able to overcome the attraction from this earth, will then be able to leave it and go into different kind of spheres again and again away from this Earth, the farther away the better, to the planets, <sup>to</sup> ~~and~~ the Sun because I want to be taught, I want to find out what <sup>it is that</sup> ~~a distance~~ I have to ~~do~~ do. So I say I am on this Earth. I have a desire to fight it out. To gain ground, to leave it finally after I've conquered that what is earthly of myself, ~~the~~ particular properties, <sup>the</sup> characteristics, the different ~~but~~ traits of my character. I want to understand them first before I can even fight them, so the process is quite obvious. I want to become acquainted with my subjectivity. Now how can I do it when I still live within it and how can I have a correct judgment about my subjectivity? Of course it's obvious I cannot do it as long as I am ~~in~~ within my own subjectivity, as long as I am still feeling and I am subject to the laws of the earth when I'm thinking and I'm subject also <sup>to</sup> ~~the~~ the same ~~the~~ laws of my intellect--how can I then have even a concept of that what ought to be if I talk about ~~the~~ a word "Objectivity" and define it as non-subjectivity, a negation or a non-existence of subjectivity. What is then that ~~a~~ I wish to become or rather towards which I wish to go? Not knowing the road at all

only to be away from that  
 that/what is the earth. To be free <sup>that</sup> means to be free from the  
 bondage because I can see the bondage. So I start to study myself.  
 I want to find out what it is that binds me. I want to find out  
 what <sup>is</sup> really ~~this~~ this subjectivity? What is my body and to what  
 extent is it affected by that what comes from outside worlds  
 and I take ~~it~~ in and I digest it and I become and I make it my  
 own and I become ~~agitated~~ educated and thoughtful and serious  
 and sometimes deep in my feelings and in wishing to have  
 relations ~~with~~ with different people on a certain basis whichever  
 way that now may be, all the time subjective and trying to find  
 the truth in that kind of subjectivity and I don't find it  
 because the truth of subjectivity is relative and I wish some-  
 thing that <sup>is</sup> for me more axiomatic than a working hypothesis.  
 That is the scientific mind and I'M entitled to have satisfaction  
 in a scientific way because I first start with my mind and I ~~dream~~  
 blame it. I say, "Your mind, you always come in, you always start  
 to talk, you always start to explain, you always have an opinion,  
 you have no business to tell me what I should be or ~~what what~~  
 not because I have a feeling and that is for me worth much  
 more than whatever my mind can tell me, you, <sup>the</sup> little mind  
 you're just a little boy. You have to grow up. You don't know as  
 yet what is in store for you, because when you wish to grow  
 up you may belong at the present time to royal blood but you're  
 just a little bit of a <sup>boy</sup> ~~royal~~ prince, a little bit of a Little  
 Lord Fauntleroy and you have ideas about what and how can you  
 help <sup>when</sup> when I've just let you talk." I follow first the wish  
 of myself, a wish to ~~go~~ grow, a wish to understand, a wish to  
 become a man. I have that particular right because I look for  
 the possibility of that kind of freedom in which my wish is  
 fulfilled and I look then towards my mind and it is no good,

✓

I say there is a Wish and what now could be of help to me because

that little Wish, I've said, it's a little prince. ~~It wishes~~  
Of course it wishes a little prince. It wishes something  
to supplement it, to belong to it, to wish it, to possess it,  
to wish it, to influence it. You see, such relationships as I have  
in ordinary life, relationships we have with each other, what  
we try to do with the Barn, a relationship with the Barn  
first, to see what kind of ~~a~~ relationship there must be between  
us if we want the group, a group to grow, if we want to understand  
each other. ~~I~~ <sup>I</sup> tell you a little bit about ~~what~~ <sup>that</sup> is needed. ~~Na~~  
Each person is ~~is~~ <sup>is</sup> personality with ~~certain~~ traits ~~of his~~  
character, with certain requirements for his own growth with a  
certain knowledge about himself, ~~with a~~ certain condition ~~in~~  
~~which~~ which he has experienced this and that, he is not such  
a fool that he doesn't know where he gets off the track ~~x~~  
every once in a while and that he keeps on perhaps thinking about  
it that he shouldn't ~~perhaps~~ be like that or he wished he ~~wasn't~~  
and with that he ~~perhaps~~ <sup>sometimes</sup> meets other people ~~and they~~ <sup>and they</sup> go and talk  
and then have a little argument and don't understand quite  
what the other one is saying and they don't want to understand  
it because it's much nicer to keep asleep a little bit within  
one's own wisdom. But then certain things start to grow in the  
wrong direction and the relationships become ~~sour~~ sour. There  
are many things in this group where the relationships are sour  
where there is nothing done even to wish to understand each  
other because one does not dare to be honest with each other.  
One does not dare to be honest ~~with~~ <sup>with</sup> one's self; one does not wish  
to admit that sometimes one is this or that, a little bit of a  
vice, a little bit of ~~a~~ something, a vice really, that puts you,  
that holds you, you know, to trap you, to keep you in bondage.  
That is a vice and that is with one and you don't want to talk  
about it, you don't want other people to see it, you don't want

to admit it. Gurdjieff mentions ~~them~~<sup>them</sup> many times, little bits of this and that but also un-angry states, <sup>jealousy,</sup> superficiality, gossip. And so I say I would like you to take a task for yourself. You select someone with whom you have a bad relation, not particularly serious, not particularly ~~is~~ on the basis of being an enemy already but something that has been kept going for some time and you have never done anything about it because it was too much trouble or you didn't think it was necessary. Now I ask you for the sake of Work to take that tendency of yours in a relationship with someone who of course also has the same similar tendency to you. You're animostic; you don't like each other; you get angry when you talk; you don't want to take the time even to talk it over and my suggestion is find the time to meet, to talk about that what is not understood, ~~xxxxxx~~ what perhaps could be clarified for which of course you have to suffer a little ~~because~~ because it's not easy. You have to go out of your way. It's much easier to remain asleep and to stay within yourself and your own concepts of someone else and ~~when~~ whenever the person's name comes up, ~~a~~ you say, "Oh, well, ~~that's~~<sup>that, yes</sup> so and so." No, this time, it's not loving your enemy as yet. It's just straightening out a little ~~xxxxx~~ bit of a ~~friendship~~ friendship that has gone sour and you want to correct it. I say for the sake of Work because what do I mean by that. In the first place I go out of my way, and do something that I usually don't do and ~~something that~~ I really don't want to do. So I make a statement to my mind. I say to my mind, "You now start to learn how to give me orders." because if you are a little prince and I would like you to be grown up that what is within my feeling, wishing that to be around me if it is of any value to me, <sup>you</sup> first have to become a man. Then I will look at you. When you are that and you can prove it by telling ~~xxx~~ myself in my

to tell  
particular desires/not to have such desires but to see if you can  
overcome them, or ~~a~~ tendencies which you have in the presence of  
others when they usually come out or whatever it is that you ~~now~~  
~~might~~ consider a little bit, let's say, negative or not ~~so~~  
really becoming to a man or that you want to get rid of it or  
that you are envious or that you are too self-reliant that you  
want to keep everything because you don't want to share with  
someone else what you could share, so that then you ~~could~~ <sup>can</sup> glorify  
in <sup>that</sup> what you have and the other cannot have it as yet, because  
you're not fulfilling the purpose of having to give. You keep  
it to yourself and you miss the boat because you don't understand  
what your gifts have been given for. And so I say when you come to  
a conclusion that ~~that~~ ~~perhaps~~ perhaps there is one relationship  
where it would be worthwhile to find out what you could do and  
to straighten it out and to see <sup>if</sup> then from then on from that time  
on, your mind can function a little bit more in authority, a little  
bit more ordering your wishes, not to fulfill themselves in their  
own desires, but that then they as wishes can actually start to  
understand reasoning, which then is given for the sake of under-  
standing yourself and in then asserting themselves as a thought in  
your mind connected with behavior forms of yourself and the traits  
which have caused such behavior that then in the relationship toward  
someone else you will be able to gain two things. One is the wish  
to understand yourself in a different kind of a form of behavior  
and different kind of motivation and the other to discharge your  
obligation regarding someone else with whom you ~~have~~ <sup>had</sup> a relationship  
and which has gone, as I say, sour. In that way you will help.  
In that way you will create among people of this group the possi-  
bility of a continuation of Work. You see, why do I say all of this?  
I have to say it on the other side.

I would like to see all of us with understanding, with sympathy) and with strength, with real force, with real desire to Work and to become a Man, with real wish to settle affairs of Life of this Earth, to straighten out that what/<sup>at</sup>the present time if it continues to exist and is based on a misunderstanding or a misinterpretation or even a false condition of non-~~affection~~, that is non-attraction, that then such a thing could be straightened out in the right way to give a basis for the wish to continue to Work on that basis <sup>as</sup> ~~for~~ a foundation. And again I say, why? Because I want you to continue with Work even after I die. I wish to establish, if it is possible, such a thing for all of us <sup>that</sup> you can continue so that I, in my wish for that kind of <sup>a</sup>continuation, of course, in which I believe for the sake of your own freedom, that I hope <sup>that</sup> you will continue to Work so that <sup>then</sup> actually in your life you will understand what it is to meet God or to understand fusion or to see what is ~~the~~ reality of Infinity. That for you in your own life you will find and answer to the different problems <sup>which</sup> ~~that~~ always you will have to face and with which I perhaps can help you a little because I have lived a little longer and I keep on telling you about <sup>about the</sup> ~~that~~ exactness of Work, how it is necessary to understand certain things as principles and to stand up ~~xxxx~~ for it and to make sure that that becomes part of you in the application in your experience ~~so~~ that you do know once and for all what ~~is~~ meant by becoming <sup>ing</sup> Objective, what is meant by striving <sup>towards</sup> ~~in~~ the creation of an objective faculty, what is meant by the functioning of an "I" when it actually starts to function <sup>and</sup> when it then helps this mind to become a king and it'll help the little princess to become the queen. That then such relationships <sup>can</sup> ~~will~~ continue to exist because you are honestly Working and working together <sup>that</sup> and you can stimulate each other and that you now must begin more and more to be honest about such things. Because



you see what is the question when you want to answer someone who has been answering certain <sup>u</sup>questions. The emphasis is on the answers, not on the questions. The emphasis must be on the person or <sup>towards the</sup> person~~s~~ who is answering. It doesn't matter what the question was; it's a question, how did he answer that question. Then you can make an acknowledgement of that question being answered by a person in a group; that should be your answer when you sit and listen to any kind of a tape from anywhere, particularly when it is ~~a~~ Group II. In Group I it ~~is~~ a little bit different because there are statements and you cannot always use that as an answer to something else. It is a statement of their own experience, but in Groups II there are questions and answers, answered by maybe a little nucleus, maybe someone who is moderator, maybe who, someone who knows a little bit more. And you answer to answer the man or the woman who has answered. You answer that answer first. You relate it to the question but you say, "I would have said in answer to that question this <sup>u</sup> without denying ~~that~~ what has been said before, linking it up with what has been said and <sup>perhaps</sup> if you feel like that, or you feel it is necessary you straighten out that answer, so that there is more Truth so that such tapes as coming from us, as a relationship towards another group <sup>even</sup> could be listened to in the group itself. You see, this is what I hope. I've said it manytimes. A person who answers a group does not always know. He may think he knows it. He may use <sup>certain</sup> terminology which sounds a little bit like it, but sometimes he ~~misses~~ the boat and it is very useful if in the group itself such a person could experience the fact <sup>perhaps</sup> that ~~he~~ did not answer right, that he ~~didn't~~ make a mistake, so that then the group knows what should have been the right answer to the question that was being asked. ~~answered~~ Now I know what I'm saying; I know also that kind of a responsibility

that I take on myself and I say it but I dare to say it because I've been in this kind of Work for a long, long time and there is something I do know and there is very definitely not a little bit of knowledge even if I say it is little, there is such a desire to continue to Work <sup>to</sup> remain exact and to help to change working hypotheses ~~into~~ <sup>into</sup> axioms, statements which are truthful, eternally, which can be truthful in the presence of God. After all that is what we wish. We want to find out what it is ~~that~~ within oneself that <sup>can</sup> become permanent in such a way so that not even God can touch it, but that the acknowledgement must come from higher up as saying, "That is really it." I don't know how you found it but you have found it. Come and sit at my right hand." I mean this, I mean it, let's say it this way, as a little gift I ~~would~~ like to make, of that what I believe in honestly so that this kind of Work is not too easily forgotten, that you have something to stand on, that you <sup>can</sup> repeat, listen to, that ~~is~~ <sup>is</sup> something that you can then remember and that you pray for being able to continue, to continue in that direction, <sup>holding</sup> the line, keeping ~~you~~ to that truth so that either you can agree because of your experience or you can openly and honestly disagree because that is very necessary that we gradually come to an understanding of truth totally for all of us for ~~x~~ those who wish and wish to continue to Work because I wish to continue to Work. I have tasks to fulfill. I want that from all of us, to help each other. ~~xx~~ I'm not excluded. I'm just an ordinary man. I wish to become conscious. I want to have a conscience I want to become a ~~Man~~ Man, in the real sense of the word. I want to be able to die in such a way that I don't have to come back to this ~~Earth~~ Earth. That would be my wish; maybe that my karma, this time, ~~could~~ <sup>can</sup> be eaten sufficiently so that then I'm relieved of <sup>the</sup> my bondage, that I don't have to return, although maybe I wish to come back, ~~but there are~~ <sup>there are</sup> maybe things still to be done, maybe there are things to be done now

by me that I feel are necessary in order to loosen the bondage <sup>which</sup> ~~that~~ I know does exist and which sometimes leads to mistakes.

I'm perfectly willing to admit all of that, but you see, I'm

honest about it and I'm honest in my wish for all of ~~us to be~~ <sup>if</sup> to understand that ~~if~~ you can, if you honestly want to understand it, so that whatever I may say in, ~~let's~~ say, in addition, or in trying to

straighten out in all fairness, or to try to help to clarify what I think could ~~be~~ have been said in addition to an answer that you may have given or in that what has been said as an answer, <sup>which is</sup> definitely not right and it must then be acknowledged. <sup>And</sup> I will do that because

I'm not dishonest about it. <sup>And</sup> I honestly, I don't give a damn because

I ~~care~~ care for only one thing, that is the honesty of Work as I hope <sup>that</sup>

I understand Gurdjieff in what he told and what he said, <sup>and what</sup> I believe in <sup>because of</sup>

and for that reason, not ~~for~~ <sup>but</sup> for Gurdjieff's existence but because the taste of ~~his kind of~~ <sup>genuine</sup> knowledge is so definite for a person who Works

and continues to grow up into that what is needed as Kesdjianian

Sol-La-Si, as DO-RE\*MI of Soul, as SOL-LA-SI of Soul, as that

what <sup>is</sup> needed for the preparation from self knowledge into, ~~more~~ <sup>or</sup> self consciousness, into a cosmic realm where one must be, let's

say, trying to understand the laws of the ~~Earth~~, the laws of the universe, the laws of maintenance, of that what exists in the

totality of all things existing everywhere and always without end

and then to be what one must be and has to be, ~~compelled~~ to be

that, compelled to fight, compelled to wish to understand, and not

~~to~~ let go until the blessings of the Lord ~~are~~ can be given. I say

again that even the Lord ~~can~~ can say, "I didn't know; I didn't know

~~that~~ you were Working like that. But I have to admit, you ~~have~~ <sup>have</sup>

been trying and it <sup>in</sup> in that ~~trying~~ <sup>trying</sup>, in that wish, in that sincerity

you belong, even if you <sup>are</sup> poor in wisdom and even if you stammer with

words and even if your heart is not entirely correct ~~in~~ and the

heartbeat may have a little bit ~~fix~~ how will I say, it may not always be regular; it may have a little defect, <sup>still,</sup> maybe you ~~should~~ should see a doctor about it. That heart which now is functioning for Hanbledzoin to distribute food for Kesdjan and in the process tries to prepare food for Soul because all of Kesdjan will be given to the Soul in time, in accordance with its own karma at the time of the death, at the time of the SI-DO of ~~the~~ <sup>the</sup> Kesdjanian body willing all such energy to be given to ~~the~~ continuation of a Soul which then continues to exist, I've said it before, in cosmic ~~and~~ ~~xxxxx~~ consciousness. You see, the totality of self consciousness ends with the Kesdjanian body at SI-DO dying to itself and collecting all the energy to be given at, <sup>to</sup> the FA bridge of the Soul, ~~the~~ Soul then enters <sup>into</sup> into the reality of Eternity. I say it that way because that's the way it looks to us from this standpoint. It is not that way when you get there. It is different; it shifts, a little bit, ~~like~~ like a miner's lamp <sup>can</sup> can never be reached as long as you keep on wearing it and as long as you keep on walking. It only stands still when you stand still and <sup>there</sup> there is always the distance <sup>That is</sup> of the SOL-LA-SI. ~~xxxx~~ the distance between the last instant of being able to be held back ~~that~~ <sup>and that</sup>, what is ~~the~~ ultimate fusion <sup>a</sup> of ~~the~~ Soul with the totality of the Eternity of the Lord God, All Father, <sup>Almighty</sup>, to which we as ordinary little bits of ordinary human beings <sup>still</sup> still belong because we have life within us.

To Gurdjieff.

# LUNCH

MR. NYLAND: Sometimes I feel that we have to fill that cassette, <sup>and</sup> ~~that~~ I <sup>have</sup> ~~we~~ a little bit of time left ~~in order~~ to use some words in order to record it and then I <sup>say</sup> ~~must~~ must say something worth while because otherwise we have to erase it. If one can have that attitude towards oneself in wanting to be what one

ought to be, that is, ~~x~~ that one's behavior is in accordance  
of one's life,  
with principles/that one knows what ought to be done and then  
does it, that you accept certain rules of the outside world  
to which you have to conform because you wish to, not because  
the rules are there. Many times the rules are not in agreement  
with what you want to do. Sometimes it's very useful to agree  
with such rules because it goes against the grain and maybe  
you can derive some benefit from it. If the rules are such that  
you agree with it, you run the risk that it ~~xxxx~~ <sup>is</sup> too easy  
As Gurdjieff would call it, that it ~~xxxxx~~ <sup>will</sup> be like a pianola.  
Don't be afraid of friction; the amount of energy <sup>that is</sup> necessary to overcome  
it will be given, but you have to have Work for that purpose.  
Otherwise there is no relationship to the source from which  
energy can flow down or can be received by you. And it is all the  
time that kind of a contact that ~~xxx~~ should remain open when one  
wishes to Work on oneself it really means I want to have a ~~constant~~ <sup>constant</sup>  
contact if possible or whenever I need it regarding my ordinary life.  
Because your ordinary life will continue, constantly without  
interruption as long as you keep on breathing, as <sup>long as</sup> your feet  
are on the ground. You live with your ~~xxx~~ <sup>head</sup> in a different  
sphere. You have, <sup>have,</sup> you can allow yourself to concentrate with  
your mind about the possibilities of your future; you have to  
have inspiration which can come to your mind, <sup>can</sup> be received by it  
and <sup>can</sup> be digested by yourself. The motivating force is always in your  
heart; that is the in <sup>state</sup> between, as it were, being affected by that  
what comes from above and that <sup>what</sup> will affect you from below. That  
what is below will attract you; that what is above ~~xxxx~~ you have  
to attract yourself to that. Your state for yourself is decided within  
yourself realizing that that what is the attraction to the earth  
and what is your inner wish to receive information of how to go

to the next step, the next level of your existence. This should be with one, I would almost say, as often as you, <sup>as often as you</sup>, as you can think and feel about it. It belongs to your ordinary life, your unconscious state. You walk in an unconscious state up a hill; you are constantly affected by <sup>what</sup> what is left and what is right. You remember I <sup>used</sup> used a little image of Lexington Avenue and walking uptown; <sup>at</sup> each street that you cross you are affected from the left and from the right, both ~~are~~ affecting you, <sup>because you are walking.</sup> You've passed the street, then in the next block you are not affected but you digest what you have received until you get again to the <sup>next crossing and</sup> and you have to learn how to place them and how to see what is there for you in them, to what extent you can take and then <sup>eat</sup> because on, ordinary unconscious living is like a meal. <sup>you</sup> Use it by means of breathing, ~~and~~ you digest it, you eat <sup>physically,</sup> a little bit once in a while ~~but~~ but all the time your ordinary life keeps ~~on~~ going and ~~keeps~~ keeps on going regardless ~~as~~ as long as you are alive on this earth and even if at certain times even if at certain times you you wish to emphasize your outer life in the form of <sup>perhaps of</sup> being affected by that what is a spiritual influence on you.

I say it is outer because it reaches you from a higher level. That can take place, but don't ever forget ~~that~~ in Work <sup>that</sup> you are still unconscious and that that unconscious state requires a great deal of attention and that in your unconscious state you have problems and troubles <sup>which</sup> that have to be settled but they can be settled better and easier by having something come in of a different nature which may make you look at that what you have ~~to~~ to do unconsciously in a more objective manner. I say it comes every once in a while in a <sup>certain</sup> block and then during the block you consider <sup>that</sup> it and you digest it. What is Work for one's self is salt for your <sup>well</sup> being. That what you eat is your unconsciousness, that is your Karma, you have

to work with <sup>That</sup> You can never forget because it always will remain in existence even if you don't like it, even if you sometimes wish you could live in Heaven and you don't have to settle such questions then. Don't be foolish. You must settle them. They belong to your life on earth and for that reason you happen to be here. But one uses spiritual values as salt in order to make ordinary life more palatable because it is sometimes extremely difficult to live one's life the way ~~in~~ one would like to live it and sometimes there is an impossibility which seems to be an obstacle. One must learn to either go around it, to solve it, to see it in the proper way, to put <sup>it</sup> in the proper place, to give it the proper value, wherever it belongs, but all the times there is an Aim: to walk up Lexington Avenue, <sup>up the hill,</sup> up Lenox Hill, <sup>and then</sup> to see what one can do with one's self. Don't fool yourself, Because that is your karma. You must recognize it; you must know it is there; you must learn ~~how~~ <sup>how</sup> to digest both unconsciousness and the influence of consciousness, of that what is conscious for you, that what gives you within your heart your Conscience. Because of that you will continue to walk up the hill. <sup>R</sup> I want to say something ~~ready~~ about what I wished that I <sup>had</sup> said already last night, <sup>this</sup> question of relationship, the questions of understanding, the questions of wanting to work together, the question of understanding <sup>what</sup> is needed, <sup>what</sup> particularly. Here we are again, a couple of birthdays in this particular, on this day, <sup>in</sup> in this week. What will we do with that? What will one do with ~~that~~ kind of a birthday for one's self. What will be the effect on one's life, having a birthday, making new attempts or understanding <sup>that</sup> that what one wishes to do to see if it is actually possible, as if you could at such a time find out from a higher source by talking to such a higher source, <sup>and</sup> saying, "I'm planning to do this, ~~I would like~~. I would like to do that in my, in my year that is ahead of me. I want to find out, <sup>is</sup> it ~~is~~ o.k? Can I do

it? ~~Is it~~ all right in relation to the overall Universal value.

Is it ~~actually~~ something that I actually am entitled to do? Or should I wait, or should I

I/not ~~be~~ concern-, be concerned with it? Should I know what <sup>show</sup> is in the future, in this particular year ahead of me? Should I sit and meditate more? Should I pay more attention to the seriousness of my

life? Should I actually / accomplish certain things in my ordinary existence, and should I consider how much salt do I need for that kind of food?

If I take too much of my spiritual values, I will thirst constantly

because I will get too thirsty from too much salt and it is of course

not only <sup>not</sup> ~~un~~palatable, it is harmful. Too much salt at times ~~is~~ definitely

is poisonous. If on the other hand I don't get enough of it, I go out

of balance and that what is my food is not even digestible ~~but~~

because there is no psychological attitude towards eating and I need

in my psychology that kind of an attitude so that I wish to eat, so

that there is an equilibrium within myself, ~~so~~ that I <sup>have a</sup> desire for wanting

to live, ~~so~~ that I have joy sometimes in wanting to live because <sup>then</sup>

it is a rule that one must know that when I'm joyful, <sup>when</sup> I'm not

negative my food digests much <sup>and</sup> much better, and I extract from the

value of the salt much more energy <sup>for</sup> I would otherwise do in just

plain unconsciousness. That is what I meant last night in saying

that because I think, you see, that we are at the point <sup>where</sup> we have

to understand what is really the value of Work and what one ~~should~~

should do regarding ~~that~~ it and constantly having that in mind

that I want to see what is the place? How much ~~can~~ I ~~know~~ use?

How much do I really wish? How much can I ~~really~~ afford to let

enter into my <sup>un-</sup>consciousness? How much can I ~~let~~ <sup>make</sup> this unconsciousness

really I call it palatable, that is digestible, that is to be able

to extract from my ordinary life such values so that they, within

me, when I walk from one step to another in a block of consideration,

in a block of meditation, in a block that is for me a coming together



with myself <sup>and</sup> a realization of my own existence, so that then there is a conversion of such energies which have been given <sup>both</sup> from the left and from the right for the purpose of me as a human being to become a Man. That is my aim and I must not forget it. You see I have the <sup>same</sup> feeling regarding meetings. You know we <sup>only</sup> have ~~that~~ know this Tuesday in New York, <sup>besides</sup> that, we have a little bit ~~of~~ like last night or today, that is not questions and answers, still you must continue with your questions and answers, you must have more of your small groups, <sup>you have</sup> to have an exchange, you have to have criticism. You have to find out what other people think or feel or do regarding Work and the application in their daily life, so that you become much more acquainted with each other, <sup>and</sup> not just <sup>just</sup> one or two but a great many as it were. I wished you could <sup>really</sup> use these little groups for going <sup>from</sup> one to the other <sup>and</sup> not staying too long, but going to ~~another~~ another one and another one until you finally exhaust the possibilities which are here. There are, <sup>much more</sup> there is much more possibility than you at the present time <sup>extract</sup> from it. ~~extract~~ This coming Tuesday I will be in New York. You see, I don't want to leave these Tuesdays alone too long. I don't trust it. I have a feeling that they do need constantly a bringing up to a certain level and that is what I would like to do because I will be there every fourteen days, that is, every two weeks I will be in New York and in between someone else will take my place <sup>and become</sup> moderator and I have a few people I <sup>will</sup> like to ask and see, but all the time I <sup>will want</sup> like to be there to try to bring ~~the meeting up~~ up things to a level ~~at~~ that kind of a meeting where I am there simply because, how will I say perhaps, I <sup>am</sup> a little conceited about that I want to talk in such a way that it can be understood and I believe that I can say it at times, not always, I know that well enough but that it is necessary to remind each other so that then in talking together and bringing the level of the meeting up <sup>to</sup> above par that there

is a chance that some who come <sup>are</sup> engaged <sup>for</sup> in the rest of the week in the realization of that what is really necessary as a spiritual value to make their own unconscious existence, I say again, more palatable, that they wish to continue to live, ~~and~~ that they have a desire for that kind of a life because it leads ~~■~~ to something, even if they say very vaguely, it will lead to <sup>or</sup> Infinity, /it will lead to God, it leads to fusion with that what is an understanding of a supernatural nature, ~~with~~ <sup>of</sup> that what is above us, that what is around us, that what is within one. All of that, whatever the motivations may be, there has to be that desire to wish to grow out ~~from~~ of the conditions in which we happen to live, so that ultimately this unconscious existence will be exhausted, that is, that it will be extracted, <sup>everything that is in there,</sup> that /whatever there is of value on this earth / <sup>that it</sup> is taken and that it can be digested by one in order to produce another something of a higher level, of a different kind value. of a nature, of that what is then of more ~~value~~. I've compared it to it to the component parts always, whenever they are formed of a certain product which product is more desirable because there is a value on it so that I can sell it. I cannot sell raw materials; they have to come within me in the conversion machine in my personality, in that what I wish to use for that purpose, like machinery. I want an "I" to occupy part of my brain because that little part that is now idle and is not used, I want it to be used because I have a totality of a brain, I have a mind which ~~total~~ <sup>then</sup> must start to function, not just a little bit and a little part of it and /that what functions is still half way conscious and half way unconscious. I want to be a full man. I ~~want~~ <sup>want</sup> to be a ~~man~~ who is all around as a ~~man~~. I want a ~~man~~ to be conscious. I want a man to be conscientious. I want him to have a heart. I want him to have a circulation of his ~~Hanbledzoin~~ so that ~~that~~ what then is growing up and growing out and becoming

a ~~Man~~, that that ultimately will be acceptable, I now say palatable to the taste of the Lord because that after all is an aim/<sup>for a man</sup> which is understandable. What ~~a~~ to do with one's life and to see in what respect one is able and hoping and ~~praying~~ prayerfully looking at that what are possibilities and not neglecting them ~~xxx~~ <sup>and</sup> to take that what is, to take what might be, to take what ought to be already as if existing and then working towards that with such ~~fullness~~ fullness and such desire that all the little bits of things that have to be settled in ordinary life almost I would say automatically can be settled from a higher standpoint of Work on oneself and understanding ~~xxx~~ <sup>which</sup> is then not bound anymore by any one of the three centers but where wisdom is given from one's being and the level of that being constantly in contact with that what gives as a source of wisdom from above is translated into the terminology of my ordinary life on earth. You see, that is why we talk, I would like those Tuesdays to have a certain level for us. I will go to the West Coast. I will go on the 5th of April which is the Thursday of that week. ~~which~~ <sup>It</sup> means a little more than two weeks ~~from~~ now. I want to be there for their Thursday evening at the Land; it is their Group I. I will stay ~~xxx~~ <sup>a</sup> weeks, ~~probably~~ <sup>probably</sup> there. I don't think I'll go to Seattle. I don't believe there is time, but I'd <sup>would</sup> like to be in San Francisco on the Monday and in Berkeley on <sup>the</sup> Wednesday and on Thursday or Friday I'll go to Santa Fe. I will stay there for that weekend. ~~I~~ Albuquerque, Santa Fe, whatever there is, I haven't been there for some time, somehow or other I feel compelled to go. Maybe it can be helped; maybe it can be helpful. I do not really know, and I'll be back again <sup>then</sup> on the Monday or the Tuesday, <sup>of</sup> the week following, so before that and before I go there will be the Tuesday<sup>s</sup>, there will be a trip to Boston a week from tomorrow. I would like people if they want to come, to come, to help Boston, they need it. I don't want them

to become dependent on us, but I think it is necessary ~~for us~~ <sup>that we</sup> to help each other, that we do as much as we can, even ~~if~~ when we answer tapes of other people and to understand you are trying to help them to see whatever is called the "light on the path." To be exact and remain exact and not lose yourself in all kind of discussions which are very nice and lovely at times but they don't bake you any bread. I've said ~~if~~ we want to bake bread in heaven not just for this earth. <sup>we will,</sup> And so we go maybe to that--I don't mean maybe, /weather permitting, circumstances permitting, health permitting. We are planning. We make that a trip to Boston on that Monday. As I say, I hope it will be of help. I will have a few things I must do in New York. There are still certain loose ends I must attend to, but then I will go to the West Coast and I will live there for a week, concentrating on whatever their work is and whatever there has to be done and in the meantime we make plans here for what can be done and <sup>then</sup> it is up to you to do it because I won't be here. I will tell you what I think or what I hope for or what I imagine could be done but then it is up to you as a group with a few people who do want to take a responsibility. You must then understand that such responsibility is necessary; take a little example: ~~if~~ the parking - We're trying to correct it; there is someone who tells you what do with your car. You do it, will you? Don't object to it. We want to find out what is the best, most efficient way for people to park so that <sup>they</sup> ~~we~~ can get out and we simply try it diagonally so that you are not in each others way, so that you can even save time but you have to adhere to a little bit of a rule which is prescribed, and attend to it even if in your /ordinary, very ordinary unconscious state you don't agree with it; you just do it because we ask you to do it, to just do it because it seems to be the best under the circumstances. Thought about by different people

who have interest. Usually when you object you have not even thought about it - <sup>you</sup> just do what you on an impulse feel <sup>that it</sup> is interfering with your freedom.

To hell with your freedom, to hell with it! You must submit at certain times. You have to learn to be able to say to yourself,

"I am now subordinate, I become under the influence, and I wish to be under the influence of someone who is going to tell me what to do and I will follow that advice." Try to learn it because you have to learn it in life anyhow and when you enter heaven that is your requirement: They will then tell you without asking you even what you have to do then. You will understand it a little better because you will be free from your mind and your body but you will be told what is your Karma and what has to be done. Maybe they will tell you up there that you go, have to go back again to this earth in order to live through something else again and again until finally you can understand the wisdom of the spheres. Maybe that's the law of God, maybe that <sup>is</sup> what we have to learn now; to accept certain things even against your own little bit of a wish.

But if you do and do it willingly, you will have freedom. In that framework you become king. Try to understand that it ~~is~~ always is for yourself and your determination and your life <sup>of</sup> ~~and~~ what you feel is right for you to do, you do it, you follow it under the influence <sup>from</sup> whatever, because that doesn't make any difference when that kind of an influence, the weather, <sup>the</sup> /sunshine, or the rain or the snow or the sleet or whatever there is of other people telling you this or that and the other, you digest it and then you see what ~~it is that is~~ necessary for you to do. And if you do that with the desire to become a conscious and conscientious man your prayer of that kind will be heard and in the end you will be harmonious.

One could go on a little bit more and talk about detail. I don't want to. It is Sunday afternoon. You have to live this afternoon,

you know that. I hope you know it. It is your responsibility to live this afternoon in the best way you can with your best foot forward, with your whole personality engaged in a wish to see if such vibrations belonging to your personality can be adapted to the vibrations which belong to an Individuality. ~~so~~ That that what you are living <sup>now</sup> on this level and is striking constantly a DO, that it could change over into one octave higher and that in your lifetime this octave becomes visible to you through experience so that the higher DO can contain that what was the lower DO which was struck and gave rise to the overtone of the higher DO and when the higher DO is reached you can block off the lower one because you are then living a different kind of <sup>level</sup> ~~living~~ and the earth has outlived its usefulness for you because then you are closer to the center of the universe.

I hope you have a good afternoon and for those who have birthdays I hope they will have a good year with the Barn and that the Barn can keep on talking to them and make sense.

To Gurdjieff.

Transcribed:  
& Rough TYPE: Helen Ramsey

1st proof - Sue Bemel